

Board must depend entirely on voluntary contributions for the EVANGELIST we urge ministers and others to contribute more freely to the columns of the paper. It is the original matter that makes the paper interesting, but it should not be forgotten that for this matter, aside from the editorials, we must look to the readers and supporters of the paper. Again, it is possible to write interesting church news even when there are no accessions to the church. Tell us something about the work in your congregation. Have you a Sunday school? Is it doing anything out of the usual? Why not? Have you a Young People's Society? What is it doing? Tell us something about your methods of work. By the way what has become of those "Pulpit Echoes?"

Literary Notes

If one would only confess it, in nine cases out of ten the command to a child to obey is not based upon that which is reasonable but comes from some whim or caprice of the parent. A child should always be impressed with the reasonableness and appropriateness of the request for obedience before he is thrown into a state of rebellion and revolt and, as the weaker party, is forced to surrender. The article by Dr. Murray, in the June Delineator, upon the Disobedient Child, will open a new line of thought to perplexed fathers and mothers, who may be inclined to believe that the whole fault lies with the children.

In The Homiletic Review for May, Dr. Joseph Parker, of City Temple, London, discusses "The Preacher's Relations to the Socialistic Features of the Day." Having paid his respects to the sensational and secularizing methods of the day, he concludes with a wisdom born of years and experience:

All these paltry and superficial and tricky inventions have risen, flourished, faded, but the word of the Lord endureth forever, and this is the Word which is by the Gospel preached unto the nations. The Christian preacher does not awaken from his nightly slumber to find what new social invention he has to adopt. Truly his motto is *Semper Eadem*. His gospel awaits his awakening. It is always the same; it is always adapted to every changing state of society; it is so simple yet so profound as to admit of being preached to every creature under heaven; and yet we may have too often yielded to the time-spirit and gone out after daily novelty as if it were daily bread. We must get back to common places—to such places as God rules, Christ redeems, the Spirit illumines and sanctifies. My heart a desire and prayer to God is, now that the evening shadows are gathering around me that men would be busy with the right things, at the right times, and under the right direction. It is natural to the young man just beginning his pulpit course to think that he can revolutionize the world and make the rough places plain. God forbid that I should discourage such holy ambition and enthusiasm. I have gone thru it all. I have noticed the people's love of novelty and their subsequent disgust at the thing which first exerted at least a momentary influence. I have sat down with Elijah in his solitude when, after many perils and many heroic and occasionally failing services, he said, "I am not better than my father." Such periods of disappointment will fall upon us all, yet God will come to us in the silent and desolate cave and tell us that the work is His, not ours; and being his it can not ultimately fail. Let us beware of stale originalities. Let us reject with intellectual scorn any plan that sets itself in competition with the cross. Would God that my voice could

reach all preachers, teachers, and holy men, when I repeat it as my solemn conviction that this world is only to be brought back to God thru the medium of a gospel evangelical in doctrine and evangelical in tone.

In setting forth "The Problems of New Testament Criticism," Professor George H. Schodde gives a clear and comprehensive view of the points at issue. He brings assurance of the vindication of the genuine claims of the Scriptures from the experience of the Church in the lower field of textual criticism. Of this he says:

The experience of the church in the department of lower or textual criticism shows how true Biblical scholarship, without any sacrifice in principle or in essentials, gains by the most rigid and even radical researches. The prejudice against textual criticism has disappeared; for it has appeared that the Scriptures have only profited by the researches of this discipline. Notwithstanding the tens and almost hundreds of thousands of variants, the New Testament text, practically in its traditional form, has been vindicated by the closest investigation of all the manuscript readings. As Schaff, in his "Companion to the Greek New Testament," says (p. 177): "Only about 400 of the 100,000 or 150,000 variants materially affect the sense. Of these again, not more than about 50 are really important for some reason or other; and even of these 50 not one affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching."

Christian men to whom God has entrusted vast wealth should give heed to the editorial, "A Lesson for Christian Multimillionaires." Why should two men who make no pretensions to evangelical Christianity be allowed to amaze the world by the magnitude of their gifts to secular enterprises, while men who have perhaps as many millions, and who profess to have been saved by the death of Christ, give next to nothing, or nothing at all, for carrying out the magnificent waiting enterprises involved in Christ's last command for the world's evangelization? The editorial closes with these thoughts:

Why is this dereliction in the duty of Christian stewardship? Are the rich ignorant of God's claims? Has the pulpit failed to make the obligations of stewardship clear to them? Has it failed to set before them in burning words the splendid opportunities offered them? Why are they falling so far behind "The children of this world?" Why does not some Christian rich man arise to undertake the giving of the gospel to Puerto Rico, or to the Philippines, or to Cuba, or to some ward in New York City, or to some other of the ten thousand fields open to gospel effort, and to undertake it on a scale commensurate with the administrative ability that has given him his millions? The preachers and the rich men will alike have to reckon with these questions some day. Ought not the splendid examples of the Steel King and the Diamond King to stir to thought and action now?

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Ashland College

Prof. Furry preached to large audiences Sunday morning and evening in Pittsburg.

Mr. Kinsey of Mexico, Ind., was at the College Sunday and Monday visiting his sister, Miss Sylvia Kinsey.

On Monday evening there was the monthly private music recital. The music students are awake to their best interests.

A missionary convention will be held next Saturday and Sunday at Ankenytown.

The botany students were out on an extended tour thru the woods last Wednesday.

M. A. Witter and wife were at West Indepen-

dence over Sunday where Marcus is the good shepherd.

Revs. Oberholtzer, Braker and Byers were at their respective places on the Sabbath.

Prof. J. C. Beal led the C. E. meeting. The society is aiding the Sunday school in the purchase of new song books.

Last Sunday the writer had the pleasure of preaching to a goodly people down at Gretna, O. They live in a goodly land and their hospitality seems boundless.

A challenge for a five inning base ball game was given by the New Testament History class to the remaining college boys. The score stood 12 to 3 in favor of the latter. The game was the first of the season and was exceedingly interesting.

The class of 1902 was buried last Thursday night, but they are again in our midst.

On Sunday morning Prof. Miller preached an impressive and inspiring sermon on "Giving." Every dollar earned represents that much of your life. Spent foolishly it means that much life wasted. Tho you cannot be a missionary yourself, a dollar of your money given to send a missionary means that much of your life given to that work.

Editor A. D. Gnagey addressed the Y. M. C. A. on Sunday afternoon. In his treatment of the subject "The Elimination of the Better or Worse in Life" he impressed upon the young men the importance of eliminating the worse things. For the things we retain enter into the formation of character.

GEO. C. CARPENTER.

The Chautauquan Magazine, The Chautauqua Circle books and special reading course pamphlets—all publications of the Chautauqua institution, which have been published in Cleveland since October 1899 by Chautauqua Assembly, will be published after October 1st by "The Chautauqua Press" with offices in New York City, Chautauqua, Springfield, Ohio, and Chicago. The new company has a capitalization of \$100,000 and the president is D. J. Thomas, president and manager of the Floral Publishing Company of Springfield, O. Editorial offices of the new company will be located in Chicago in connection with the educational offices of the Chautauqua Institution. Frank Chapin Bray will continue to edit The Chautauquan Magazine and other publications of the Chautauqua Press. The new deal will become operative thru a long lease of the publication franchise which was secured from the Executive Board of Chautauqua, April 26. This change of management will secure capital for pushing the publications and the change represents a new expansion policy on the part of Chautauqua with which a large number of the most important popular educational movements of the day have allied themselves for summer and winter work. Among these are the New York State Reading Courses, Cornell Nature Study department, Arts and Crafts movement and the American League for Civic Improvement. Three successful monthly publications of the Floral Publishing Company,—Home and Flowers, Pets and Animals and the Floral World, which are the recognized exponents of Civic Improvement, Nature Study and the Public Beauty movements, will be conducted in harmony with the purposes of the allied management.

Communion Notice

Communion services will be held at the Fair Haven church, Saturday evening, May 17. Our neighboring Brethren are cordially invited.

H. M. Oberholtzer.